

## Report for the Task Force

RE: Organization of Student Services

FROM: Loyola Campus Ministry

DATE: December 3, 1981

### Preamble

Loyola Campus Ministry is an ecumenical pastoral service to the members of the university community on the Loyola Campus.

Through Student Services it brings to the university community a response to life and learning that is based on a faith perspective. It is one option among many by which men and women can respond to their experience and the meaning of their lives. The religious option is not in opposition to higher learning. They search together for the fullness of knowledge, seeking to bring unity to the lives of persons, between the lives they live and the religious values they profess.

### AIM OF CAMPUS MINISTRY

Loyola Campus Ministry is rooted in the Judaeo-Christian tradition. It recognizes that there are many religious responses and respects the pluralism of religious heritages and values. It is inspired by a profound respect for personal freedom, which is the indispensable basis for human and spiritual growth.

### OBJECTIVES OF CAMPUS MINISTRY

Campus Ministry strives to achieve its aims through a variety of programs and functions. These objectives fall into four categories: pastoral counselling, pastoral activities, liturgical programs, and cooperative-organizational.

1. Pastoral Counselling. The chaplains offer personal ministry to students, staff and faculty for pastoral counselling. For a few number they offer spiritual direction, directed prayer and retreats. The most common example is for an individual to come to talk over a situation. He or she needs someone to listen to them, to bounce off ideas and reactions. They are usually not seeking religious advice, although they see their life in a faith context. The religious question is not foremost in pastoral counselling. Usually the question of religious affiliation does not come up, nor does the chaplain ask it. Mainly, they want someone they can trust. A few number want to pursue growth in the spiritual life with more commitment. These individuals often have regular weekly appointments for spiritual direction, or directed prayer. The faith context is what distinguishes the pastoral counselling of the chaplain from the counselling offered by one of the staff of the Guidance Department.



Campus Ministry has special concern for alienated individuals who are cut off from friends and community, and sometimes from their own families. These individuals find their way to Belmore House either on their own, and sometimes are recommended by the Guidance Department or Health Services.

Examples: Each chaplain would see 5-10 persons a week for pastoral counselling. Couples preparing for marriage would meet with the priest six times to plan and discuss their marriage (there are about 50 marriages a year).

2. Pastoral Activity. Campus Ministry promotes and plans a number of group activities to meet the human needs of the community, and to bring people together in friendship. It differs from pastoral counselling which is usually on a one-to-one basis. Pastoral activity aims at both bringing people together, and, as a group, reaching out and being concerned for others. The religious question is not asked, neither of the ones participating, nor of the ones being cared for. Occasionally, there are specific events planned for a particular group that relate to one's religious belief (eg. Vocational Discernment Weekend).

Examples. Program to visit inmates in prison, Christmas Basket Drive, Skating with Blind Children, Refugees and the Boat People, Engaged Encounter Weekends, Montée St. Benoit, Winter Montée of Cross Country Skiing, Shared Supper, Parties for Special Occasions, National Newman Conference.

3. Liturgical Programs. Campus Ministry fosters and plans liturgical celebrations to encourage a creative religious response within the university. While Campus Ministry is ecumenical in its concern and responsibility, few liturgical events are ecumenical, in the sense of being jointly celebrated. Most liturgical events come from one particular religious heritage or another. The Loyola Chapel is an ecumenical place of worship, and is used for religious events, as well as other events appropriate for a religious milieu.

Over 80 people have volunteered from the Loyola Chapel Community to take part in committees, the Chapel Choir and related ministries.

Examples: Sunday Eucharist (a community of 400-500), daily Mass, Marriages (about 50 a year, both Protestant and Catholic), Baptisms, Funerals, Memorials, Anniversaries, special liturgies for the Beginning of the Academic Year, Convocation, Concerts, Recitals, Robert McAfee Brown Lecture.

4. Cooperative-Organizational. Campus Ministry is a team of chaplains with shared responsibility for planning and evaluating, and with individual responsibility for the coordination and execution of particular events or programs. They are concerned not just with "doing their own thing", but with working cooperatively with other departments and individuals on joint projects of common interest. Chaplains sit on a number of university committees. They meet regularly with neighborhood clergy (Protestant, Catholic, Jewish).



Examples: Concordia Council on Student Life, Loyola Alumni Executive,  
Liturgical Commission for Montreal, Quebec Regional Chaplains' Conference,  
Health Fair, Refugee Support Program.

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B. LITURGICAL PROGRAMS

1. <u>Regular Events</u>	(Total: 446)	<u>Participants</u>	<u>Accumulated Total</u>
<u>A. Loyola Chapel</u>			
Sunday Eucharist	11:00 a.m. 40 weeks	250	10,000
	8:00 p.m. 52 weeks	125	6,500
Daily Mass	12:05 p.m. 250 days	25	6,250
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			22,750
 <u>B. Hingston Hall Chapel</u>			
Anglican Eucharist (every week)	36 weeks	10	360
Czeck Community (Sunday) (Sept.-April)		20	640
Hungarian Community (Sunday) (Sept.-May)		30	1,080
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			2,080
2. <u>Special Liturgies</u>	(Total: 23)		
Convocation Mass (June 11)			
Mass of the Holy Spirit (Sept.24)			
Athletes in Action A.V. Presentation (Oct.20)			6
Friday night Football Masses			
(Sept. and Oct.) (10)		40	
Advent Reconcilliation Liturgy (Dec.14)		75	
Midnight Christmas Mass (Dec.24)		400	
Lenten Reconcilliation Rite (March 18)		75	
Ash Wednesday Service (Feb.28)		40	
Holy Thursday Mass and Seder Supper			
(April 12)		100	
Good Friday Mass (April 13)		150	
Easter Vigil Mass (April 14)		150	
Easter Sunday Mass (April 15)		300	
Palm Sunday Mass (April 8)		300	
Childrens' Liturgy Mass	Advent: 4 Sundays		
	Lent: 6 Sundays		
			<hr/>
			1,261
3. <u>Marriages</u>	(Total: 64)		
Campus Ministry (RC-40 Prot.4)	Total: 44	100	4400
St. Ignatius Parish	Total: 20	100	2000
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			6,400
4. <u>Marriage Rehearsals</u>	(Total: 56)		
Campus Ministry	Total: 41	15	615
St. Ignatius Parish	Total: 15	15	225
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			840

5. <u>Conferences, Meetings</u> (Total: 7)	<u>No. Participants</u>
National Conference for Catholic University Students (Aug.27-Sept.1)	12
Installation of Bishop Sherlock, (RN, National Chaplain) (Aug.21)	1
Canadian Bishops Conference, Ottawa (RN, National Chaplain) (Sept.24)	1
CFCF TV Interview, Anne Shore (Oct.11)	1
International Development Research Center Visit (Ottawa) RG (Oct.12)	1
Jean Vanier Lecture (St. Louis de France) (Oct.15)	2
Big Brother, Big Sister Program at the Montreal Association for the Blind. (AS) (Dec.5)	1
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6. <u>Professional Development</u> (Total: 7)	
Day of Planning and Prayer (Each month) RN, AS, RG (6)	
Visit to Canadian Universities by National Chaplain, Western Canada (Oct.16-20)	
Western Regional Meeting (Oct.20)	
Ontario Regional Chaplains Conference, Waterloo (Nov.17)	
Montreal Archdiocese Clergy Week (Nov.12-17)	3
Quebec Regional Chaplains Conference, Lacolle	20
Hosted by Loyola Campus Ministry (Nov.20-21)	
Fr. Charles Forsyth, Fordham, resource person	
American Catholic Campus Ministers' Conference, Miami (AS, RN, RG) (Jan.2-6)	3
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7. <u>Other Uses of Belmore House</u> (Total: 53)	
Third World Studies classes, Lance Evoy (3 classes)	
Social Justice Group of Montreal, (3 meetings)	
Residence Students Shared Supper (Oct.22)	
Theology Students Shared Supper (Nov.17)	
Theology Students Association (Mar.23)	
Hostel, Laurentian University Basketball Team (Nov.23-25)	
Hostel, University of Western Ontario Students (Aug.24)	
Hostel, University of Windsor Students (Aug.25)	
Hostel, University of Minnesota Girls Hockey Team (Jan.26-27)	
Anglican Students Meeting (Nov.30)	
Chinese Christian Fellowship Party (Dec.23)	
Chinese Christian Fellowship Meetings (every Friday) (25)	
Loyola Christian Fellowship (Jan.19)	
Filming of Party for Vincent Albanese (April 24)	
Gestalt Therapy Group (May 21)	
Theology High School Class - Vince McGrath, S.J. (Jan.-Mar.) (10)	



5. <u>Baptisms</u> (Total: 15)		<u>Participants</u>	<u>Accumulated Total</u>
DiGiglio Family	(June 4)	(Nagy) 15	
Bonnie Curtis	(June 10)	(McLean) 15	
Christopher Hickey	(July 8)	(Gaudet) 15	
Daniel Kiely	(July 15)	(Gaudet) 15	
Shanahan Family	(Aug. 4)	(Gaudet) 15	
Schiavi Family	(Sept.17)	(Gaudet) 15	
Cowan Family	(Nov. 18)	(O'Brien) 15	
Traynor Family	(Mar.11)	(Brown) 15	
Christopher Mannitt	(Mar.16)	(O'Brien) 15	
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Baptism Sundays:

Jessica Erin Nanni	(Feb.11)	(Nagy)
Mary Anne Carbone	(Feb.11)	(Nagy)
David Suchodolski	(Oct.29)	(Gaudet)
Emma Cardarelli	(Oct.29)	(Gaudet)
Lisa Magyar	(Oct.29)	(Gaudet)
Adam Brylowski	(Oct.29)	(Gaudet)

6. Anniversaries, Funerals, Memorials (Total: 5)

William and Mary Shore Wedding	
Anniversary Mass (April 28)	20
Fred Audet - Wake (Oct.11)	200
Fred Audet - Funeral (Oct.12)	150
Memorial Mass St. Ignatius (Feb.28)	50
Raymond Cristel Funeral Mass (Mar.9)	50

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7. Guest Homilists and Celebrants (Total: 19 Guests)

Jim Ramsey "Ten Days Program" (Feb.11)  
 Sr. Eileen Fitzmaurice "Ten Days Program" (Feb.18)  
 Dr. Thomas Francoeur  
 Dr. Charles Davis  
 Sr. Emmanuel ("Rag Picker of Cairo") (Sept.17)  
 Fr. Stephen Casey, S.J. "St. Ignatius - A Classical Man" (Mar.12)  
 Fr. Michael Fahey, S.J. "St. Ignatius and the University" (Mar.14)  
 Fr. Aloysius Graham, S.J. "St. Ignatius: A Spiritual  
     Leader of the Renaissance" (Mar.16)  
  
 Marc Gervais, S.J.  
 Robert Chase, S.J.  
 John Wickham, S.J.  
 John O'Brien, S.J.  
 Stephen Dubas, S.J.  
 Jack Belair, S.J.  
 Len Altilia, S.J.  
 Vince McGrath, S.J.  
 David Eley, S.J.  
 Joseph Groselj, S.J.

C. OTHER USES OF THE CHAPEL

1. Fine Arts Department

<u>Music Rehearsals</u>	<u>No. Rehearsals</u>	(Total: 138 rehearsals)
Concordia Orchestra	33	
Quartet	10	
Concordia Choir	29	
Chamber Ensemble	13	
Professor Cohen	16	
Student Ensemble (Harpsichord)	2	
Professor Crossman	11	
Richard Gresko	5	
Unspecified rehearsal time	5	
George Skalkogianius	2	
Kevin Austin	5	
Sherman Friedland	7	

Number of hours per month of rehearsal time in the Chapel:

(Total: 421 hours)

June - 8 hrs.	Dec. - 50 hrs.
July - 5 hrs.	Jan. - 48 hrs.
Aug. - 4 hrs.	Feb. - 46 hrs.
Sept. - 25 hrs.	Mar. - 60 hrs.
Oct. - 52 hrs.	Apr. - 54 hrs.
Nov. - 40 hrs.	May - 29 hrs.

<u>Concerts by Music Department</u>	<u>No. Concerts</u>	(Total: 25 concerts)
Concordia Orchestra	5	
Chamber Ensemble	3	
Professors' Concerts	4	
Student Recitals	3	
C.B.C. Talent Competition	4	
Choir Concerts	2	
Baroque Ensemble	1	
Jazz Concert	1	
<u>Invited Guests:</u>		
Kuyken Quartet	1	
Mireille Legacé	1	

2. Requests other than the Fine Arts Department

<u>Rehearsals</u>	<u>No. Rehearsals</u>	(Total: 12 Rehearsals)
Donovan Choir	5	
Leon Sult	5	
Jane Hackett	2	
<u>Concerts</u>	<u>No. Concerts</u>	(Total: 9 Concerts)
Donovan Choir	6	
Childrens' Concert	3	

E. Summary of Campus Ministry Events 1978 - 79

1.	<u>Pastoral Programs</u>	<u>events</u>	<u>participants</u>
a.	Building community together	63	1,620
b.	Weekend programs	25	210
c.	Social involvement	72	882
d.	Pastoral Ministry	996	1,732
e.	Conferences, meetings	7	19
f.	Professional development	7	19
g.	Other uses of Belmore House	53	

2.	<u>Liturgical Programs</u>		
a.	Regular events	446	24,830
b.	Special liturgies	23	1,261
c.	Marriages	64	6,400
d.	Marriage rehearsals	56	840
e.	Baptisms	15	135
f.	Anniversaries, Funerals, Memorials	5	570
g.	Guest homilists and celebrants	(19)	
h.	Special events	8	585
i.	Organ practice	30	

	<u>Total:</u>	<u>1,870</u>	<u>39,110</u>
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3. Other Uses of the Chapel

a.	Fine Arts Department	(38 rehearsals, 25 concerts)
b.	Requests other than Fine Arts Dept.	(12 rehearsals, 9 concerts)
c.	Loyola High School	(8 events)

4. Use of the Telephone

About 18,400 phone calls made or received through Belmore House by the three chaplains and secretary.

3. Loyola High School (Total: 8)

High School Graduation Mass	(June 18)
Beginning of School Year	(Sept. 6)
Mothers' Guild Mass	(Oct. 18)
Penitential Service	(Dec. 11)
High School Mass	(Feb. 28)
High School Mass	(May 3)
Choir Practice	(Dec. 6)
Choir Concert	(Dec. 7)

4. Special Events (Total: 8)

Donovan Choir Concert	(June 6)	75
Carla de Sola Dance Workshop	(Jan.12-14)	30
Noonday Concert	(Jan. 29)	30
"Murder in the Cathedral" - Sponsored by Campus Ministry production by the Buxton School, Williamstown, Mass.	(Mar. 7)	200
Yoga Meditation Lecture by Ananda Marga	(Feb. 24)	50
The Living Sound Choir	(May 10)	100
Charles Hayes Chorale	(May 24)	100
Yoga (every Tuesday and Thursday for one hour each day, by Athletic Dept.)		

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5. Organ Practice

Susan Slater	30
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D. Use of the Telephone

An estimate was made of the use of the telephone during the busy and slack times of the year. On a busy day, about 100 phone calls made and received through Belmore House. Often half of these result in messages left or received. During the summer about 30 calls a day are made or received.

This results in about 18,400 phone calls a year.

### Recommendations:

1. Regionalization suffers from the fundamental problem of this country's innate provincialism, yet it must be tried.
2. Regional moderator must make available better information to ecclesiastical superiors concerning the nature and needs of the apostolate.
3. In all areas there is great need for more and broader financial support; in general the support is minimal. This can best be dealt with regionally.
4. We must establish the need and availability of training programs for new campus ministers; eg: the diaconate year and other inservice training programs can be approached regionally.
5. Through the Episcopal Moderator and the Regional Conference of Bishops, some kind of travel budget should be arranged for the Regional Chaplain in order to facilitate his/her coordinating function.

### B. - Training: I also focused on the problem of training.

Training up until now has been on the job - trial and error, and while there are surprisingly good results, it is ultimately wasteful of time, energy, talent and often so demoralizing that the drop-out rate is outside most norms.

1. We are not a large enough body to merit the establishment of a large, all-encompassing training program, leading to specific campus ministry qualifications.
2. A committee report concerning the needs and models of Campus Ministry, continued consultation with chaplains, the C.C.M.A., and various training programs leads me to the following suggestions:
  - a) Ecclectic training - ie: (1) Solid theological background at graduate studies level at least (2) some specialized training or experience in spiritual direction, counselling, youth ministry, youth liturgy. Much is available in summer institutes at various universities as well as special programs run by the C.C.M.A.
  - b) C.P.E. (Clinical Pastoral Training Program) is oriented mainly to hospital chaplaincies, but it's self evaluating, program evaluating, relationship evaluating model can be very useful if the person concerned is flexible enough to adapt it to a university situation. It's certainly a valuable tool. St. Paul's (Ottawa) and the Toronto School of Theology have pastoral programs modelled on C.P.E. in which inservice training and evaluation could be available in Campus Ministry.
  - c) M.A. in Campus Ministry at Fordham. Scholarships might be available to Canadian Chaplains.
  - d) I foresee the possibility of summer institutes of one or two weeks duration given by our Campus Ministers; ie. sessions for renewal as well as for novices in Campus Ministry. I look forward to this development.

In the interests of brevity, I will attempt a schematic and point form report. Due to the nature of the job, this overview pretends at no scientific accuracy, but rather is the gleanings of conversations, visits, impressions from my three years as National Catholic Chaplain of the Canadian Universities.

My three years have been a great learning experience for me. Every chaplain should have this opportunity. It would convince him or her of the great need in the ministry and make him or her appreciative of the work being done. I hope that in sharing my perceptions with you these experiences will be of some value in your continuing concern and work in the apostolate to the university community.

#### I. A Three Year Agenda as National Chaplain

- A) First Year: Regionalization
- B) Second Year: Training
- C) Third Year: Episcopal Dialogue

While I set myself a primary agenda each year as stated, there was a carry over from one to the next, and this overview reflects a three year review of these objectives.

- A) - Regionalization: The first part of my agenda was to consider the problem of regionalization. The country was divided into four regions: the Maritimes, Quebec and Eastern Ontario, Central Ontario and Western Canada. Regionalization under the Episcopal Moderator has worked best in the Central Ontario and Quebec and Eastern Ontario Regions. The West and Maritimes are having problems. The problems seem to be:
  - 1. Time - when and where in a very tight and critical academic year.
  - 2. Financing - travel and conference fees unavailable
  - 3. a) Ambivalence about value of meeting. Previous regional gatherings were more irregular in the past and were called either by individual initiative and/or a felt regional need. That need was either not mutually perceived or conflictual.
  - b) While most agreed to the need for mutual support and sharing of ideas, yet they doubled their real effectiveness vis à vis regional policy, better understanding, the scope of financial support, increased personnel, availability of training and due process, etc. (Though it must be admitted that there was an agreement in principle in the East from Archbishop Hayes and Episcopal Moderator Bishop McGrath on the financing of chaplains for travel and conference expenses).
  - c) Distances add a physical burden to the financial one in the West.

- C. - Episcopal Dialogue: The third part of my three year agenda was to visit with the Bishops in order to listen to their concerns and to share ours. This third section I leave mostly undone and hope that it can be picked up by my successor if she sees it as importantly as I did. What with two new popes and the Canadian Bishops' ad limina visits, our schedules didn't connect very often, though the meetings I did manage were all very positive. I think a lot more can be done in this regard, especially in conveying the need for personnel (clerical and religious) and lay men and women (married and single). Coextensive with that, is a need for funding that matches the awareness of the work to be done. Financing in most cases of the Canadian Campus Ministry scene hasn't been taken seriously by the diocese. There are many fine lay people willing and gifted for the work, and that means that a living wage, recourse to due process, contracts, etc. must become normative.

The cement between those three years has been that fact that almost everywhere there is an appreciation of the terrible importance of this work. This concern comes from priests, bishops and parents, as well as faculty and administrators even on very secular campuses. The expressed concern, while encouraging, is ultimately frustrating since the needed support isn't forthcoming. The university is mission territory. We are dealing more and more with the unchurched and with young adults who have to be called to an adult and personal response to faith. More and more have left any semblance of faith long buried in their childhood or even at the font. I believe that this remains true in spite of some remnants of religious revival. No longer can it remain stop-gap ministry but an all-out effort must be made for the minds and hearts of these men and women. We must again show our desire for their being a part of the Church and cease appearing as writing them off.

## II. The University Scene    "A three year birds' eye view"

- A) Universities are no longer the center of optimism where the new world is being forged. There is much paranoia about funding for research, for jobs, students. The explosion of information in some of the sciences has even led to questioning of the value of certain scientific disciplines which generally seem less threatened than the so-called unpragmatic arts.

Universities seem unwilling to question themselves about the value of the university as it exists today or the kind of education they are giving. Administrators find it almost impossible to deal with the question of the philosophy of the university. This status quo or even a back-lash to former attitudes has shown itself in many disciplines, many anti-liberal attitudes and right wing tendencies, vis à vis freedom of choice in courses offered or taken. Many formerly silenced by the liberal attitudes of the 60's and early 70's now are speaking out more and more and are gathering force. This phenomena is present therefore in the secular sphere as well as in the Church. There is among Religion and Theology faculties a similar resurgence for a rigid neo-orthodoxy. Concomitant with that there is a rising cry of condemnation of the unorthodox, a return to an unecumenical, a far less free association of ideas, be that in interdisciplinary studies, theology faculties, and the various forms of Church on the campus.

- B) Students tend to be:
- 1) more conservative
  - 2) more concerned with their image, grades
  - 3) more competitive and therefore more secretive about their failings, since it trip them up in the job market.
  - 4) alcohol is more a problem than other drug abuse.
  - 5) There seems to be a certain religious revival on campus. a) some of it is result of honest inquiry and concern for meaning. b) A lot of it is a need for security and tends to fundamentalism. c) There is still an immense untapped resource where the main concern is not religious in any shape of form. It is not hostile, but has little interest. Therefore, as much as in the secular institution and society, it is hard to create even mild interest in something that is considered of no material value.

III. Vision: Because of this extremely difficult community work in and with and in some sense an alien and alienated society, a multifaceted approach is needed in order to minister to the university community.

1. Team Ministry understood in its widest implications drawing on the various elements within the community, ie: married and lay, students, faculty and staff.
2. The secular campus is mission territory and far less receptive than earlier mission frontiers. We can presume very little. Our credibility cannot be presumed with the anonymous Christians, or the infinite grades of non-believers. We must develop a whole new sense of mission - of bringing the Good News of the Gospel and the Church - which is presumed by so many to be bad news.
3. Campus Ministry while more acceptable to the university than in the past is still an accidental part of it. Therefore part of our mission must be to align ourselves with the universities concern for truth and not our narrow polemics. The chaplains and the team must be seen as truth seekers, authentically concerned for social, moral and political and spiritual values.

Gratefully yours,

A handwritten signature in black ink, reading "Robert B. Nagy". The signature is fluid and cursive, with the first name "Robert" and last name "Nagy" clearly legible, and "B." as a small middle initial.

Robert. B. Nagy